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'A vanishing breed of priests'

Father Michael Keane

By Mary Sanchez

COLTON—"I represent a vanishing breed of Catholic priests. Look at us carefully. You are looking at an example of a dinosaur."

The dark-eyed twinkle that was expected even with this uncharacteristically somber remark never showed itself. Instead, Father Michael Keane, Immaculate Conception's first and only pastor since 1943, remained unsmiling for several minutes while he described an ecclesiastical "twilight zone" in which he and others like him graze.

At age 66, the active, gray-haired Irishman is not about to be put out to pasture. Not yet. But he doesn't fear retirement and thinks priests ought to be ready to step down before they burn out.

FATHER KEANE isn't the oldest priest in the San Bernardino diocese, except in terms of longevity at a single parish. By the time a policy on tenure was adopted three years ago, he had already been at the same assignment for 33 years.

"They had to invoke the grandfather clause in my case," he said.

The twilight zone of which Father Keane spoke is that era between the "old" (pre-Vatican II) and the "new" church.

Being in that dimly lighted space is the greatest disappointment of Father Keane's 41 years as a priest.

"IT'S THE GREATEST danger to the priesthood," he said. "If you want to know why priests leave the church, it's discouragement, giving up. It's the feeling of climbing uphill with a load on my back and slipping down. It's constantly swimming upstream."

He said lack of encouragement, especially from bishops ("the people can never be faulted; bishops can") is what "the vanishing breed of dinosaurs" feel within the post-Vatican II church.

"We get very confused because of the irrational stubborness of the conservative and very arrogant righteousness of the liberal," he said. "This force is there all the time, and the vast majority in between is constantly being rubbed by these two unbending extremes."

As an example, which he said is minor, he cited the question of communion in the hand.

"I SAY BE sensitive to both and respect the options, making them real options and not just lip service. Be sensitive to people who need to receive on the tongue while kneeling down and to those who need to receive in the hand while standing up," he said.

Father Keane said his greatest support comes from his parishioners, such as those who volunteered their labor to build the rectory, school and convent. Some of them have been with him since he first arrived at St. Bernardine, San Bernardino, from Sligo, Ireland, in 1938.

Father Keane misses the sense of fraternity which he found as a young priest. He misses the times when "everyone believed the same as you." He is uncomfortable around priests "in beards, T-shirts and shorts."

He added that he admits that's an irrational attitude.

FOR ANSWERS to the friction that comes from the

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A 'DINOSAUR' SURVIVES—Father Michael Keane says he represents "a vanishing breed of Catholic priests." The 66-year-old pastor of Immaculate Conception Church in Colton has been at his post for 36 years, longer than any other pastor in either the San Bernardino or San Diego dioceses. He says he is an "example of a dinosaur" who grazes in an ecclesiastical "twilight zone." (Mary Sanchez photo)



PIONEER PRIEST—Msgr. Patrick O'Neill, pastor of St. Columba Church in San Diego since 1955, greets two children outside the parish school. The 63-year-old prjest celebrated mass in an airplane hangar at Montgomery Field when he first arrived at the parish. Three years later, St. Columba Church was finished, largely through the hard work of Msgr. O'Neill and his parishioners. (Sally Arguilez photo)

Msgr. Patrick O'Neill

By Sally Arguilez

SAN DIEGO—The pioneer priest held services first in an airplane hangar at Montgomery Field and then on a rifle range at the Linda Vista armory building.

Almost a quarter of a century later, Msgr. Patrick O'Neill looked out across the ten-and-a-half-acre knoll surrounded by canyon in the Serra Mesa area where St. Columba Church, convent and school are now located.

Msgr. O'Neill, 63, is one of the last in a generation of priests who watched the community grow and change over the years.

HE HAS MARRIED children he baptized and buried those to whom he had given communion each Sunday.

Msgr. O'Neill has been pastor of St. Columba parish since 1955, longer than any other priest in the San Diego diocese has been at a single parish.

"Priests today don't stay within the same parish for very long. Why I used to know priests who had been with their parish for 40 years," recalled Msgr. O'Neill.

In 1976 a diocesan policy restricting tenure to a maximum of nine years was implemented. The assignment may be extended at the discretion of the bishop. Because of a "grandfather" clause, priests over 60 years of age are unaffected by the new policy.

MSGR. O'NEILL was ordained May 1, 1945, in Bismarck, N.D., and assigned to the San Diego diocese that same year.

"I left North Dakota right after the terrible blizzards. I packed all my earthly belongings into an old Ford and came out west," Msgr. O'Neill said.

"I knew nothing at all about this place. I remember driving through here when there were fields in La Jolla and cattle grazing."

In 1955, he received his assignment to St. Columba. The beginnings of the parish were meager.

"We had a temporary church each Sunday. We set up pews, confessionals, and an altar for mass," said the priest.

THE SMALL PARISH armed itself with hammers and saws and set to work to build their church.

"The parishioners all came out here when they were free to help, mostly on weekends," recalled Msgr. O'Neill.

More than 3,100 hours were logged bulldozing, sawing and plastering under the hot San Diego sun.

"The bishop's office informed us we had gotten more for the building dollar in that first year than any other parish because of all the help," he added.

IN SEPTEMBER 1958, three years after his appointment, the parishioners packed up the priest and his pews for the last time and moved into their new church.

"It's a grand church because we did it ourselves. It was a magnificent group of people who built this church," he said.

"There's a great deal of pride here," he added. "Our own sweat is in this place."

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Inside

Pride is the problem

In this week's Guest Forum, Archbishop Fulton J. Sheen notes that people are not the victims of inferiority complexes but rather the cause of them.

Page 5

Respect Life begins

Catholic parishes across the country will launch the eighth annual Respect Life Program this Sunday. A mass will be celebrated by the pope in Washington.

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Protesto de crímenes

El Concilio de Sacerdotes de la diócesis de Toluca censuró el asesinato de el Padre Juan Morán Samaniego en junio y otros dos asesinados de sacerdotes mexicanos.

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Flying priest

A missionary in Bolivia from the San Bernardino diocese is "an accomplished bush pilot with only minor accidents to mar his record" after 17 years there.

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Newslines

WASHINGTON—A $500,000 goal for the annual national fund drive to be held Oct. 7 to support Catholic Church activities in the black community was announced here by Brother Cyprian I. Rowe, executive director of the National Office for Black Catholics.

MANAGUA, Nicaragua—The Nicaraguan Confederation of Religious (CONFER) said it has appealed to churches in Europe for more help to avoid starvation for thousands of Nicaraguans after the ravages of the civil war.

NEW YORK—The National Council of Churches' Office on Christian-Jewish Relations and the Union of American Hebrew Congregations issued a set of guidelines for Christian-Jewish worship services. The result of a June symposium sponsored by the two groups, the guidelines offer local churches and synagogues direction in initiating interfaith worship.

PRINCETON, N.J.—After continuing an extensive examination of the doctrine of justification, leading U.S. Lutheran and Catholic theologians concluded a four-day session with agreement that more study and discussion are necessary before a joint formulation on the subject can be made.

WASHINGTON—Another effort to reach agreement on federal funding of abortion failed Sept. 24 when the Senate voted 57-31 to insist on its Medicaid abortion-funding language. The vote came after a House-Senate conference committee, which is deadlocked again this year on the abortion-funding controversy, decided to send the House version back to the Senate for another vote.

SAN SALVADOR, El Salvador—As Archbishop Oscar Romero of San Salvador defended citizens "in church garb" from suspicion as subversives, other bishops blamed priests and nuns for spreading violence by joining citizens' protest movements.

OTTAWA—An attempt to stop abortions at two Ottawa city hospitals was set back when the Supreme Court of Ontario concluded that independent legal rights begin at birth, not conception.

GWELO, Zimbabwe-Rhodesia—An amnesty campaign launched by Methodist Bishop Abel Muzorewa's administration in Zimbabwe-Rhodesia has cost the ruling party many lives since its inception a little more than a month ago.

MARYKNOLL, N.Y.—The general council of the Maryknoll Fathers renewed its support for Father Miguel d'Escoto, now foreign minister in Nicaragua's Government of Reconstruction, in his commitment to help rebuild his country along democratic lines.

BARRIE, Ont.—The Ontario Supreme Court has denied a request for an injunction to stop the teaching of a human relations course in Simcoe County schools. An organization seeking the injunction argued that the secular-humanist doctrine in the course material made it religious and therefore optional.

LOUISVILLE, Ky.—Roman Catholics and Protestant denominations in the Louisville area are planning a seven-week coordinated interfaith evangelistic effort aimed at renewing their present members and reaching out to others, which will begin next Easter Sunday, April 6, and conclude on Pentecost Sunday, May 25.

TEGUCIGALPA, Honduras—The Honduran Supreme Court sentenced to 20 years of forced labor Mel Zelaya, a landowner, and army officers Enrique Chinchilla and David Artica for the 1975 killing of two priests, two lay helpers and 10 peasant leaders.

UNITED NATIONS—The United States called on the United Nations to mount a "vigorous and large-scale international action" to bring relief to the starving people of Cambodia as one of its foremost priorities.

BUENOS AIRES—Pope John Paul II plans to visit Argentina and Chile after his final arbitration of a border dispute between the two nations, said Cardinal Juan Carlos Aramburu of Buenos Aires upon returning from the Vatican.



FUNDS DONATED—Four Catholic Daughters of the Americas attending the organization's fall district meeting last weekend in San Diego look at a check for $6,000 donated by the estate of the late Elizabeth Bowen, a past member of the CDA. The money will be given to Madonna Manor, a CDA retirement home in Salinas. From left are: Rose Marie Webb, state treasurer; Betty Tyrpin, president of Madonna Manor; Grace Rinaldi, national director; and Margaret Yama, state regent. (Susan Winter photo)

WASHINGTON—Officials at the Catholic University of America here expect 250 presidents of American Catholic colleges and more than 2,000 scholars to hear Pope John Paul II's address at the university Oct. 7.

BOGOTA, Colombia—The Bogota Superior Court found Jesuit Fathers Jorge Arango and Luis Alberto Restrepo not guilty of charges of subversion made by military investigators and released the priests, who immediately criticized army injustice.

NEW YORK—Pope John Paul II "has the capacity to call the world to its senses—to turn away from nuclear disaster and moral anarchy and to turn toward human unity," said Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee.

People

Cardinal Silvio Oddi, former apostolic nuncio to Belgium and Luxembourg, was appointed prefect of the Vatican's Congregation for the Clergy, succeeding the late American Cardinal John J. Wright.

Father Gustavo Alonso of Argentina was elected superior general of the Claretian Fathers at their general chapter in Rome.

Sen. Dennis DeConcini (D.-Ariz.), a Catholic, and **Rep. Richard Schulze** (R.-Pa.) are co-chairmen of the Congressional Committee for National Bible Week to be sponsored later this year by the interfaith Laymen's National Bible Committee with other major religious groups.

Mstislav Rostropovich, music director of the National Symphony Orchestra, will receive an honorary Doctor of Humane Letters degree from Georgetown University in Washington on Oct. 8.

Retired Bishop Christopher J. Weldon of Springfield, Mass., received congratulatory praise from Pope John Paul II on the 50th anniversary of the America prelate's ordination to the priesthood.

Lillian Shepherd of Blessed Maximillian Kolbe Polish Mission in San Diego was awarded a ticket to see the pope in Chicago in appreciation for her charity work in behalf of the Polish-American Association of San Diego.

John Caron, a New York businessman, has been appointed chairman of the board of the National Catholic Reporter Publishing Co.

Dateline Vatican City

PAUL VI WOUNDED—Ending a nine-year silence on the incident, Pope Paul VI's personal secretary said that the late pope was "wounded in the chest" during a 1970 assassination attempt in the Philippines. Msgr. Pasquale Macchi made the comment on a special commemorative program broadcast by Vatican Radio.

PRAYERS FOR TRIP—In his last Sunday Angelus talk before leaving for Ireland and the United States, Pope John Paul II spoke about both countries and said he attributed "great importance" to his Oct. 2 address to the United Nations in New York.

CARDINAL REMEMBERED—Pope John Paul II, 23 cardinals and thousands of others gathered in St. Peter's Basilica Sept. 22 to honor the memory of Cardinal John Joseph Wright, former prefect of the Sacred Congregation for the Clergy, who died Aug. 10.

MORAL VALUES STRESSED—Law cannot set aside human and moral values, which are "at the basis of everything," Pope John Paul II told some 400 participants in the Ninth World Conference on Law. The pope's English-language talk at an audience touched on such issues as divorce, abortion and world oppression.

MEETS PUBLISHERS—Thirteen publishers from 10 countries, including the United States, met briefly with Pope John Paul II after his regular general audience Sept. 26. The delegation presented the pope with a leather-bound copy of a new book,"John Paul II:A Pictorial Biography," published simultaneously in all 10 countries.

DISCARD FEAR—The pope urged representatives of Chile and Argentina to discard suspicion and fear in efforts to resolve a territorial dispute which nearly sent the two countries to war late last year. He received the representatives in audience Sept. 27 for the first time since they began holding mediation sessions in Vatican City in May to end the controversy over three islands off the southern tip of both countries.

TO BE BEATIFIED—Pope John Paul II will preside at beatification ceremonies Oct. 14 for Father Enrico Osso y Cervello, a Spanish priest who died in 1896. The heroic virtues of Father Osso y Cervello, founder of the Sisters of St. Teresa of Jesus, were proclaimed on May 15, 1976, by Pope Paul VI.



BREAKING GROUND—Bishops Phillip F. Straling and Leo T. Maher turn over the first shovel of dirt to mark the beginning of construction on San Bernardino's $8.2 million, 12-story St. Bernardine Plaza. Work on the apartment complex for senior citizens is expected to take 14 months. Watching are Msgr. John Bradley, second from right, vicar general of the San Bernardino diocese and pastor of St. Bernardine Church, which the building will stand beside, and Father Peter Covas, CSSp, co-chancellor of the San Bernardino diocese. (Mary Sanchez photo)

'All are called by the Lord to serve Him in a unique way'

By Mary Sanchez

SAN BERNARDINO—Jesus Christ is calling YOU!

The concept is more than a mind trip, more than a slogan or a dream for Father Gerry DeLuney, who put together the San Bernardino diocese's first "Vocations Awareness Day" for this coming Sunday.

WITH HELP from 11 seminarians scattered around Riverside and San Bernardino county churches, he will take the basic message that all are called by the Lord, each in a unique way, to serve God.

Father DeLuney theorizes that he would "probably be in the gutter" if he had not accepted God's call while pursuing a Hollywood career as a song and dance man.

He said he is convinced he will reach his salvation through the priesthood.

WHILE Sunday's homilies will focus on the priesthood, the role of the entire people of God as sharers in the priestly life of Christ is the over-view. Those roles include the single and married life as well as the religious life, according to Father DeLuney.

It is also Father DeLuney's notion that "we are all vocations directors... to be an example to the young, to help them realize God's call."

Father DeLuney recently took up residence at St. Catherine of Siena, Rialto, after Bishop Phillip F. Straling named him the diocese's first full-time vocations director.

PRIOR to that, Father DeLuney did the work on a part-time basis while serving as an associate pastor at St. Margaret Mary, Chino.

Father DeLuney is concerned that not enough time is spent with young people, whom he believes are "the future of this wonderful, wonderful world of ours."

Lack of interest in youth is the cause of lack of interest in the religious life, he said.

TOO MANY times, we priests and religious get too 'busy' with money-making situations and say that kids don't support the church, so why put too much time into them," he noted.



Father Gerry DeLuney

"We don't let them into our personal life, to let young people see how priests live. We must be open to young people, inviting them in to dinner once in a while and into our apartments and living rooms to talk with them," he said.

At Chino, Father DeLuney became popular with two young men who got into a habit of signaling him by tossing pebbles at his window so that he could let them into the church to pray.

Father DeLuney labels as "totally wrong" a recent survey that says young people are not grounded in spirituality and are lax, uncommitted to mass and prayer.

"IN THIS diocese—and maybe we're weird—we have many spiritual young men who are praying at 18 and 20 years of age. They're taking time to meditate, to read and pray over scripture," he said.

One of the ways of instilling a solid prayer life in younger boys is the Home Seminary Program for youth from 9th through 12th grades.

The program provides one weekend a month at Divine Word Seminary in Riverside where priests and brothers share their lives in the relaxed atmosphere of the rustic setting.

FATHER DELUNEY tells parents who think their son is "just too rotten to be a priest" that their job is to be the best father or mother they can be as a Christian example.

To the young people, he says be the best daughter or son.

His brochures show children playing in a backyard with the caption, "There may be a vocation here." Even toddlers of 2 and 4 cannot be discounted "because God knows what he wants for that child," he said.

THERE IS a current trend for decisions for the religious life to be made after college graduation. Father DeLuney thinks the trend is a good one, allowing for more life experience.

He was 21 when he entered the seminary and has been a priest for 10 years.

Because of the unique way in which he was called—Father DeLuney was a starstruck youth from Minneapolis when he made his religious decision—he says, "No one should think they are cuckoo if they actually hear a voice calling them, because that's how it happened to me. But it's really in your heart. God works through your heart."

ENTERING the seminary is not necessarily a commitment to the priesthood, he said. It is a time to talk about it and pray about it and clarify in the mind what is the will of God.

Dioceses will be represented at John Paul's U.S. masses

The people of the San Diego and San Bernardino dioceses will be represented at masses celebrated by Pope John Paul II in three cities that are part of the pontiff's planned whirlwind tour of six United States cities.

Bishops Leo T. Maher and Phillip F. Straling will meet with the pope and all of the U.S. bishops tomorrow, Oct. 5, at Quigley Preparatory Seminary South in Chicago.

LATER in the day the pope and the bishops will concelebrate a mass at Chicago's Grant Park.

Bishop Straling also will be among the concelebrants of a mass scheduled for Sunday, Oct. 7, in Washington, D.C., on the mall between the Capitol and the Lincoln Memorial.

The San Diego diocese will be represented in Washington by Msgr. Michael Higgins and Mr. and Mrs. Roberto Martinez.

Msgr. Higgins, diocesan officialis, was chosen as one of 50 theologians, philosophers, canon lawyers and historical and biblical scholars who will meet with the pope at the Catholic University of America on Oct. 7.

MARTINEZ, chairman of the Executive Commission for the Spanish Speaking of the diocese, and his wife were invited by President and Mrs. Carter to attend an Oct. 6 reception for the pope at the White House.

Both diocese were to be represented at a special liturgy for priests today, Oct 4, in Philadelphia.

Msgr. James O'Donoghue, vicar general for religious in the San Diego diocese and pastor of Our Mother of Confidence Church, and Msgr. John Bradley, vicar general of the San Bernardino diocese and pastor of St. Bernardine Church, were to concelebrate mass with the pope.

Problems of life in 1980's to be theme of one-day institute

SAN DIEGO—"Living in the 80s: Problem or Call?" will be the theme of a one-day institute by Franciscan Father Richard Rohr on Sunday, Oct. 21, at the University High School gymnasium.



Father Richard Rohr, OFM

Father Rohr, a popular retreat director who is familiar to many for his taped Bible-study series, is the pastor of New Jerusalem Community in Cincinnati, Ohio, a Catholic community devoted to church renewal.

Father Rohr will discuss the human situation and what scripture has to say about it in three talks titled "Scripture in an Age of Anxiety," "Listening to Reality, to Ourselves, to the Spirit" and "The Scripture Challenge to Life Style."

The day will begin at 9:30 a.m. and conclude with a 3:30 p.m. liturgy at which Bishop Leo T. Maher will be the principal celebrant.

Registration is $5 if mailed by Oct. 15 or $6 at the door. Pre-registration should be sent to the Office of Religious Education, P.O. Box 11277, San Diego, CA 92111. Details: 297-7110.

'Quest for Insight' scheduled

SAN DIEGO—A weekend of spiritual renewal through experiences in Christian community building will be held Oct. 19-21 at Camp Cedar Glen, near Julian.

Called "Quest for Insight," the program was born in the diocesan Office of Religious Education as an adult version of the popular "Search" weekends for youth.

"Quest is for adults of all ages and lifestyles, especially people involved in religious education or other related church activities," according to Father William Gold, director of the program.

Father Gold said the program uses various media, including discussions, films, talks and liturgies, to bring the community together.

"Quest is a joy-filled experience in Christian community where adults gather together to experience friendship and understanding, not only among themselves, but between themselves and God," Father Gold said.

More information is available from Father Gold, 439-1151, or Rusty Giuliani, 447-2127.

Senior citizen complex announced

SAN DIEGO—Approval has been recieved from the Department of Housing and Urban Development for the diocese of San Diego to construct a new facility for the elderly.

Guadalupe Plaza, as the new 129-unit facility will be named, will be located at 42nd Street and Orange Avenue in San Diego.

Close to $5.5 million is being allocated by the government for the project.

Construction is scheduled to begin sometime next year.

This is the fourth federal grant the diocese has recieved for this type of development.

Already built and occupied is Cathedral Plaza in downtown San Diego.

Calexico Plaza in Calexico is presently under construction and St. Bernardine Plaza in San Bernardino, which was approved recently, will be administrated by the diocese of San Bernardino.



EVANGELIZERS—Father Alvin Illig, CSP, talks to some of the participants in his workshop at last Saturday's diocesan Evangelization Day. Father Illig, director of the National Conference of Catholic Bishop's Committee on Evangelization, opened the day with a keynote address on "The Spirituality of the Evangelizer" and conducted a workshop called "We Care—We Share." (David Matt Green photo)

Editorial

Terrorism mars opening of new Jewish year

Moshe Yoskovich was shot to death on a Jerusalem street recently. He wasn't a political leader or an army officer. He was a textile manufacturer from B'nai B'rak, a Tel Aviv suburb populated mainly by religious Jews.

On a visit to Jerusalem, Yoskovich went to the Mount of Olives, where Jews have been buried for more than 2,500 years, to visit the grave of one of the leaders of his group of Hasidism. At the foot of the Mount of Olives, near the Church of All Nations at Gethsemane, his car broke down. While waiting for a tow truck, he was shot in the head.

The Palestine Liberation Organization claimed responsibility for the murder.

Three days later, the PLO struck again in Jerusalem, taking credit for a bomb that went off in a crowded mall. Kami Rofeh, an Iranian Jew who only recently fled the anti-Semitic regime of Ayatollah Khomeini, was killed instantly; two of the 42 persons injured are not expected to survive.

Although Israeli strikes into Lebanon have virtually halted cross-border PLO raids— and although many people naively believe that the PLO is becoming more "moderate"— such bombings and killings by PLO agents operating inside Israel could make 1979 the country's worst year for terrorism in more than a decade.

While terrorism marred the opening of a new year in Israel, there was also a sad spectacle going on in Lebanon, where leaders of the Southern Christian Leadership Conference met with Yasir Arafat.

Less than 24 hours before the PLO bombing went off in Jerusalem, Rev. Joseph Lowery, President of the SCLC, was being escorted through a Palestinian camp by PLO officials. At one point, he reportedly stopped, donned an Arab headress and, holding a toy gun given to him by a boy, posed for an Associated Press photographer. Another SCLC leader, aware of the possible consequences, confiscated the film.

Lowery, it should be noted, is the successor of Rev. Martin Luther King, Jr., the proponent of nonviolence who became one of the greatest moral forces in American history.

Another black leader, Rev. Jesse Jackson, planned to meet with Arafat last week. Before leaving for the Middle East, Jackson demonstrated both insensitivity and a grasp on reality when he said he hoped to "get the PLO off their extermination kick."

No one questions the right of any American to speak out on foreign affairs or to meet with foreigners that government officials, for sound policy reasons, avoid. Senators Baker, McGovern and Mathias have all met with Arafat, as have a few House members. Other Americans, black and white, have met with Arafat or urged a change in U.S. policy toward the PLO.

Though many people object to such meetings and positions, few see them as tantamount to endorsing the PLO's designs against Israel.

But there is a big difference between talking to PLO officials and locking arms with them and singing "We Shall Overcome," as the SCLC leaders did. Do they have any illusions about how the PLO intends to "overcome" Israel?

If they have any doubt, perhaps they should speak to the families of Moshe Yoskovich and Kami Rofeh.

(The above editorial appeared in the Near East Report, a Washington letter on American policy in the Middle East.)

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Letters

'Church isn't a Nazi concentration camp'

Although I am not a priest or a theologian, I would like to share with you my opinion concerning the question: "Does laity have the right to criticize pastor?" (SC, Sept. 27).

The Catholic Church is not a Nazi concentration camp. Her members have the right and obligation to fraternally correct behavior that deviates from the magisterium of the church.

In the case of pastors this obligation is just as real. The only limitations that I would impose upon such right is that of making sure that the criticism is justified and is expressed respectfully.

Centuries ago, many bishops and even popes scandalized the laity by their pride and their greed. St. Catherine of Sienna set an excellent precedent when she asked for the healing of these wounds in the Body of Christ.

Ramon Oceguera
San Diego

'Nuclear energy is needed'

Your editorial of Sept. 20 advocating a moratorium on nuclear energy suggests that the use of energy arises from greed, and that we have the option of waiting for a better solution than nuclear energy.

Our ability to prolong human life and to make our planet the home of billions of people depends on the large-scale use of energy. A major energy shortage will result in the death of millions, and the poor will die first.

We cannot wait. Our present dependence on imported oil threatens our involvement in a major war, and the security of the free world.

We are fortunate that the nuclear option is available to us. Even with pessimistic assumptions about cancer deaths from radiation, nuclear energy is already the safest form of energy we have both in terms of its production and consumption.

Nuclear energy is not the forbidden fruit, rather it is the salvation of mankind.

Stanley Friesenhahn
Poway

'Attacks on church harmful'

In the Sept. 20 Southern Cross, NC News Service quotes theologian Father Charles Curran of Catholic University as "seeing danger signs of the possibility of over-centralization" in the pontificate of Pope John Paul II.

One criticism was directed at the Congregation of Doctrine of the Faith's disagreement with part of The Catholic Theologians Society of America's publication in 1977, "Human Sexuality, New Direction in American Catholic Thought."

This document, which the Vatican criticized, contained very liberal viewpoints on sexual morality, contrary to Catholic Doctrine.

If one were to read the writings of Father Curran, the same liberal viewpoints would be in evidence, especially involving premarital sex, birth control, abortion, and homosexuality. So it is only natural that Father Curran would agree with what the Vatican criticized.

A few months ago, the bishop of Baton Rouge, La., denied Father Curran the use of the Catholic Student Center at LSU to talk to the students, due to the radical viewpoints of Father Curran on sexuality.

Perhaps there is a connection here also in that Father Curran also criticized Pope Paul's "Sapientia Christiana," which established norms for Catholic universities and their faculties.

The overt attacks on the moral teaching of the church, by members of the church, in public, are all too frequent of late. Unless the church in America enforces radical, strict and immediate disciplinary action against priests and religious promoting these near-heretical viewpoints, the evil done will be irreparable.

Joseph V. Jacoby
El Cajon

'Hispanos need education'

Regarding the story, "Los Hispanos desean iglesia personalizada, dice Obispo" (SC, Sept. 13), I had a double nightmare.

One because of the dreadful mess into which the translator and the printer have thrown the beautiful Spanish language (about a hundred mistakes: misprints, grammar and syntax errors).

The other because of the nonsenses the Mexican-American bishops and padres and hermanas participating in the conference have said, repeating once again the same slogans about the Hispanos wishing this or that in the church.

It is my opinion, on the ground of my own experience, that what the Spanish-speaking Catholics need is simply to be told and helped to renew their faith (most of them are ignorant of the faith and — by the way — let us not forget that they came in this situation from Mexico or Latin America) in basic adult education programs and not to be stirred up with slogans of unfortunate nationalistic taste.

Father Luciano Visconti, CRSP
Our Lady of Guadalupe
El Centro

Enjoyed 'Life of Brian'

Fortunately, I saw "Life of Brian" before I saw your critic's opinion of the movie.

I enjoyed the film immensely and have recommended it widely to everyone I meet. For the most part, this is unnecessary, since it is evident that lots of people have already seen and praised the movie.

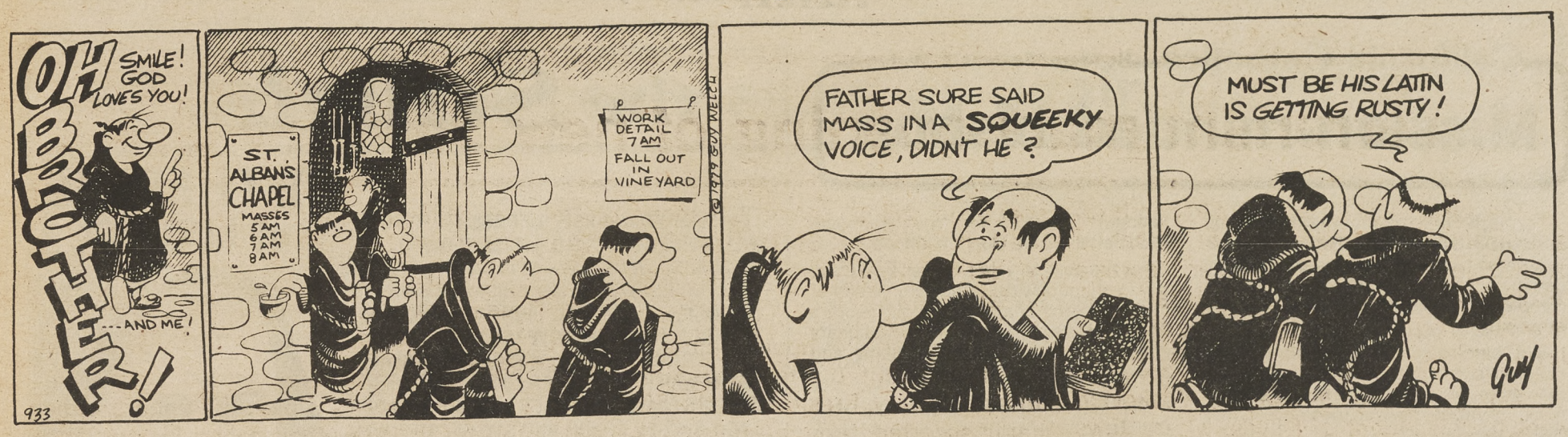
When will splinter groups in the Catholic Church such as the Office for Film and Broadcasting ever learn that "condemning a film" is better for the box office than tons and tons of faint praise?

The reviewer didn't even pay attention to the facts of the movie or he would never have characterized the hero of the movie as an Englishman. Such carelessness.

Dean L. Towle, M.D.
Camarillo

Letters should not exceed 200 words and must be signed with full name, address, and telephone number. Name of sender will be withheld upon request. Unsigned letters will not be published. SC reserves the right to edit letters.

Letters should be addressed to Opinion Forum. Southern Cross. P.O. Box 81869, San Diego, CA 92138.



Looking for the Lord

By Father John Reedy, CSC

Finding Christ in the world around us

About 13 years ago, I co-authored a little book called "The Perplexed Catholic." Some of my friends remarked at the time that for me it was the perfect subject because I was a good example of the confusion with which the book dealt.

Then, and now, I consider that characterization to be a pretty fair qualification for a Catholic journalist.

THERE ARE TIMES when I wish I had the kind of knowledge and certitude which is expressed by various religious experts. Some of these people seem to have all the new approaches packaged as neatly as they were in the Baltimore Catechism.

But I don't have that clarity. My commitments and basic beliefs are clear, but I'm still searching for ways of fitting these new insights into my basic beliefs.

Since this seems a common problem, I hope to share some of that search with the readers of this column.

NEVERTHELESS, unlike some spokesmen, I'm glad that my introduction to the church came under that old system. Its orderliness—perhaps unsophisticated—allowed us to avoid excessive concern about marginal issues and inconsistencies.

It provided an atmosphere in which the more substantial directions and commitments of our lives could develop.

As an introduction, I'm a middle-aged priest, raised and trained in that complete family-parish-school system most of us knew before the last council.

ALSO, I'M A a member of a religious congregation and I'm happy about being in both the priesthood and this congregation, even though I didn't foresee all that would be involved when I was admitted.

Since ordination, I've worked in Catholic journalism and publishing.

For some years I edited a weekly magazine which tried to understand and interpret what was going on in the church and what the church had to say about some of the social problems of the world.

AT PRESENT, I direct a book publishing printing plant here at the University of Notre Dame. We also write and edit a small bi-weekly, A.D. Correspondence.

This background obviously colors my thought and judgment. I've seen relatively little of these years from the viewpoint of a parish priest.

I'm sure that such experience would have given me a more personal knowledge of where American Catholics are at this time.

ON THE OTHER hand, my own work has provided a rare opportunity to observe and think about the major patterns of change we have been living through.

It amounted to a front row seat on two of the most exciting, tumultuous decades of recent church history.

That's the perspective I hope to bring to this column, along with an attempt to recognize and describe glimpses of the Lord's image as it appears in the faces and lives of ordinary people.

This, incidentally, is one of my basic conclusions from these two decades: too many of us have allowed the fireworks and spectacles of ecclesiastical life to blind us to an obvious fact which most of us have experienced.

IT'S THE FACT that most of the important religious influences of our lives have come not from formulas, programs and organizations of the church, but from persons in whom dignity, reverence and fidelity expressed the human reality of Christianity.

I would like this column to be a reminder that as we search for Christ in our daily lives, we need to look at the world and the church portrayed in the news reports of this paper **and** as it is mirrored in the faces of people with whom we live.

Guest Forum

By Archbishop Fulton J. Sheen

Nothing 'inferior' about inferiority complexes

Perhaps no two words which have crept into ordinary speech have hidden more untruths than these two: "inferiority complex."

An inferiority complex is at the bottom of the exaggerated feeling a person has of his own importance. There is nothing "inferior" about it. Basically, an inferiority complex is pride or egotism.

TOO OFTEN it is assumed the reason for personal and business failures, the failure to win girls even with the "dry look" or the capacity to be the "life of the party" is due to a deep sense of one's own inadequacy.

The inferiority complex cannot be blamed on astronomy, or because it has been discovered the earth is no longer the center of the universe.

The fact is that as the earth shrank, the ego increased. Most people are not victims of an inferiority complex, but rather the cause of it.

FOR ONE REASON, he is constantly comparing himself with others: he is not as "rich as Rockefeller," and he wants to be; he is not as good in athletics as O.J. Simpson, but he wants to be though he completely lacks the prowess to be so.

In the case of women, there is jealousy of another's good looks: the reaction toward that person is based on the assumption that such beauty had been stolen from her.

The soundest advice for people suffering from egotism, jealousy and envy is: "Do not be conceited or think too highly of yourself."

RECENTLY I heard a condemnation of the poor starving people of India: "Why did they not get out and make more, like I did?"

He made his money out of oil. He did not put it there; it just splashed up into his face. But the poor of India could dig until the end of time and not hit oil.

He who is constitutionally proud, thinks of himself as a hundred times better than anyone else thinks of him.

THE GREATNESS of mind is inconsistent with vanity. He who says he has an inferiority complex is quite unconscious of evil that exists in his character. Too often their characters are dressed for inspection like polished apples on the top of the barrel.

Those who elevate their own superiority imagine that others do not really appreciate their true worth.

The difference between humility and pride is that the humble man considers his blessings as gifts from God; far from exciting his pride, they rather intensify his caution as to how he uses them. He ever keeps before his mind that "to whom much is given, much will be required."

BEFORE GOD, we are all poor, weak and sinful creatures. Our gifts, such as singing, making money, teaching—each and every one has been received as a gift. Why then glory as if we caused them?

No one has an "inferiority complex" who is grateful for what he has and blesses those who have other gifts. As recognition of the greatness of God declines, a false inferiority increases.

The test of true greatness is humility. Great men never think too much of themselves. Sir Isaac Newton knew he worked out the problem of gravitation, but he did not expect everyone to worship him; nor did he feel inferior because they did not.

GOD HAS GIVEN different gifts to different people. There is no basis for feeling inferior to another who has a different gift.

Once it is realized we shall be judged by the gifts we have received, and not by the gift we have not, one is completely delivered from a sense of false inferiority. The prouder a man is, the more he thinks he deserves; and the more he thinks he deserves, the less he really deserves.

We should be grateful sometimes that we are not on top, for on judgment day the cruelest words that can be spoken will be to the man who got all he wanted—"you have already had your reward."

(Archbishop Sheen, who retired as bishop of Rochester, N.Y., in 1969, is well-known for his 1950s television series, "Life Is Worth Living." If you would like to see his column in the Southern Cross on a more frequent basis, let us know by writing or calling.)

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California Catholics — By Msgr. Francis J. Weber

Mission-minded bishop

Through his involvement in the missionary apostolate, Bishop Richard Ackerman endeavored to impress upon Catholics that no baptized person is completely excluded from the task of preaching.

It is binding on all men and women, children and adults, each in his proper manner, each according to the conditions of his life and each within the framework of the church.

RICHARD ACKERMAN was born in Pittsburgh, Pa., on Aug. 30, 1903. He studied at Duquesne University prior to beginning studies for the priesthood at the Holy Ghost Novitiate in Connecticut.

He took final vows with the Holy Ghost Fathers on April 18, 1926, and was ordained to the priesthood on Aug. 28, 1926, at Norwalk, Conn.

The then Father Ackerman's earliest years in the ministry were engaged in teaching philosophy at Saint Mary Seminary in Norwalk. In 1929 he was appointed assistant national director for the Holy Childhood.

LATER HE HELD pastoral assignments at Saint Benedict the Moor parish, Pittsburgh, and St. Mary parish, Detroit. In 1940, he returned to Pittsburgh as national director for the Pontifical Association of the Holy Childhood.

For the next 16 years, Father Ackerman directed nationwide campaigns aimed at forming in the hearts of Catholic youth a desire to participate in the missionary apostolate of the church at home and abroad.

His long incumbency with the Holy Childhood gave spiritual rebirth to many thousands of infants in the Orient and elsewhere. That he did by awakening the missionary spirit among the Catholic youngsters of the United States.

POPE PIUS XII named Father Ackerman to the titular See of Lares and auxiliary bishop of San Diego on April 6, 1956. He was ordained to the episcopacy on May 22, 1956.

During his years in San Diego, Bishop Ackerman served as pastor of Holy Trinity parish, El Cajon, from 1956 to 1957, and diocesan vicar general from 1956 to 1960.

On April 6, 1960, he was transferred to Kentucky as the seventh bishop of Covington, a 17,286-square-mile jurisdiction comprising some 100,000 Catholics. He retired from that post last year at the age of 75.

the Saints — by Luke

ST. THERESE of LISIEUX

MARIE FRANCOISE THERESE MARTIN, KNOWN AS "THE LITTLE FLOWER OF JESUS," WAS BORN AT ALENCON, FRANCE, ON JAN. 2, 1873. A SHY CHILD IN A HOME OF REFINEMENT, THERESE FROM A YOUNG AGE LEARNED ABOUT THE LOVE OF JESUS. AT 8 SHE BECAME VERY ILL, A STRANGE MALADY FROM WHICH THERE SEEMED NO CURE. HER SISTERS PRAYED OVER HER AND SHE SAID OUR LADY SMILED AT HER AND SHE BECAME WELL AGAIN. AT THE AGE OF 15, SHE ENTERED THE CARMELITE CLOISTER AT LISIEUX, FRANCE, WHERE SHE KEPT PERFECT OBSERVANCE OF THE RULE AND TOLD OTHERS OF HER "LITTLE WAY" TO GOD, WHICH IS LOVE AND TRUST JESUS WITH CHILDLIKE ABANDON.

BEFORE SHE DIED, THIS "LILY OF DELICIOUS PERFUME"—AS POPE ST. PIUS X CALLED HER, REVEALED TO HER SUPERIORS UNDER OBEDIENCE, HER LIFE STORY IN PAGES OF RARE BEAUTY. "FROM THE AGE OF THREE, I'VE NEVER REFUSED OUR GOOD GOD ANYTHING," SHE SAID. SHE DIED AT AGE 24 ON SEPT. 30, 1897. SHE WAS CANONIZED A SAINT IN 1925.

THE FEAST OF ST. THERESE, "THE LITTLE FLOWER," IS OCT. 1.



THE CARMEL QUADRANGLE

Q and A — By Father Warren J. Rouse, OFM

Why didn't we keep both the old and new?

Q: In Denver last week the Episcopalians voted to keep both their old and new prayerbooks for worship. Why didn't we do the same when Vatican II ordered new changes?

A: According to news reports, the Episcopalian convention voted in favor of the new book of common prayer while granting limited use to the 1928 version. One of the restrictions was that they are not to be used simultaneously.

In our church it was authoritatively decided otherwise: the new rite of mass was introduced by stages and the Tridentine rite was abrogated. It could be argued that perhaps there would have been less dismay and bitterness if our "old" (which actually is not terribly old) and "new" rites had been allowed to exist simultaneously, or if at least an option were given. The bishops of the United States recognized this when they said:

"Now is the time for healing. We realize that in the renewal process some—clergy and laity alike—have been hurt. There are those who were hurt simply by the phenomenon of change, the removal of the familiar and the uncertainty of the untried and untested. Still others were hurt by poor instruction, left ill-prepared for what was introduced, or misguided by the conduct of enthusiasts."

In all of this the bishops cannot abdicate their position of leadership: "The church must always be concerned about its prayer life, the quality of every liturgical celebration. Therefore, there is an obligation to use every means possible to provide the opportunity to pray together in the manner that is best and most fruitful for the church's growth in holiness and for the everlasting glory of the Father."

Critics of the bishops seem to indicate that these men are unfeeling, insensitive and capricious, only one step above conniving theologians and jeans-wearing priests. The clamor of disgruntled voices tragically overwhelms the pastoral concern of the bishops: "Confident of the soundness of the renewal, as designed by the providentially inspired guidance of the church, we all must strive to overcome any divisiveness or rancor. Let time, humility and love work in the hearts of all to heal the wounds so that we may remain united in belief and practice."

Whether or not we should have gone the route of the Episcopalians is a moot question, but it is one that has been settled by the Holy Father and the bishops throughout the world insofar as an historical change did take place. There is no reversing that, so the time spent in anxious agitation over the survival of orthodoxy might well be directed to an unbiased search for understanding and that peace which is promised to men of good will.

Q: What do alcoholic priests do about using wine for mass?

A: A rescript from Rome allows alcoholic priests, with the permission of their bishop to make the following adjustments: (1) to offer mass using natural grape juice; (2) at a concelebrated mass to receive communion under the form of bread alone, bypassing the use of the chalice.

Uninformed persons may raise the objection that, after the consecration, bread and wine are replaced by the Body and Blood of Christ. Or, to put it more traditionally, only the appearances of bread and wine (the "accidents") remain—and that is true, including the "accidents" of alcoholic content.

As one Catholic doctor put it: after the consecration the head knows that the Lord is present under the form of bread and wine, but the stomach doesn't.

The permission to substitute grape juice cannot be used by non-alcoholic priests who simply do not like the taste of wine.

(Please send your questions directly to Father Warren Rouse, Old Mission San Luis Rey, P.O. Box 407, San Luis Rey, CA 92068.)

Sunday Readings — By Father Eugene H. Maly

Teaching on marriage and divorce is clear-cut

October 7, Twenty-seventh Sunday in Ordinary Time (Genesis 2:18-24; Hebrews 2:9-11; Mark 10:2-16).

The theme is obvious. So obvious it hurts. It's difficult to find something striking to say about a subject that is so clear-cut. The temptation to say simply, "Well, that's the way it is. What are you going to do about it?"

The subject is marriage and divorce. The biblical teaching is so straightforward that it is diffult to see how any Christian can claim to be a follower of Jesus and still accept the possibility of divorce and remarriage. Marriage is forever. That is what Jesus seems to be saying.

TRUE, HE ADMITS that Moses allowed exceptions. But that wasn't what God intended from the beginning. "God made them male and female and the two shall become one. They are no longer two but one flesh. Therefore let no man separate what God has joined."

"What God intended from the beginning." That certainly seems to be verified by the first reading and is unquestionably the reason why the church has given us Genesis 2 as that reading. There it says plainly that the man leaves his father and mother and clings to his wife, "and the two of them become one body."

When we realize that this section was most likely written in the aftermath of Solomon's disastrous "marriage encounters," we can appreciate all the more the inspired author's insistence. That, surely, was not what God had in mind when He made man and woman.

BUT. YES, there is a "but." That's the kind of world we're living in. It is a world that Jesus, in a real sense, had make whole again by His death and resurrection. And so He can call for that kind of living that His Father had envisioned from the beginning.

At the same time, it is a world still reeling from the onslaught of sin. The beast has been vanquished, but its quivering carcass is still inflicting considerable damage.

This means that provision will have to be made for the ravages of sin. Already Paul had made such provision in the case of a Christian married to a non-believer. If the latter refused to live peacefully with the former, let them be separated (1 Corinthians 7:15).

THIS IS KNOWN as the "Pauline privilege" and has been used by the church down through the centuries.

Matthew, too, admits of an exception in his gospel (19:9). Some scholars think he is referring here to marriages within forbidden degrees of blood relationship before conversion.

In any case, the church today declares many marriages invalid because of some impediment present at the time of the marriage. In these cases civil divorce is permitted and re-marriage possible.

NEVERTHELESS, the principle enunciated by Jesus remains the norm. The covenant sealed by the two parties is not to be broken.

In the light of Jesus' general stance on kingdom morality, it would seem far better to foster means of preserving the marriage union than to seek reasons for exceptions to the norm. The Christian must be bearing a special kind of witness to a world where marriage is a convenience, not a sacrament.

We might wonder why the church has included the passage on the little children in this reading.

IT MUST BE FOR some deeper reason than that children are the expected fruit of happy marriages! More likely it would be that to accept Jesus' teaching on marriage requires the openness of children and a sense of dependence on God's strength matching the child's sense of dependence on parents.

Whether that is the reason for the passage's inclusion, no one can doubt that such trust in God's help is necessary. With it the impossible can become possible.

Talks with Parents

By Dolores Curran

Coping with come-again go-again children

A mother told me awhile back that she had three-and-one-half children at home. "I have three in school. Then I have one 24-year-old who lives at home at times and away from home at times, depending on his financial status."

I hear much about this dilemma from parents. Once upon a family, a young adult left and that was that.

No longer, mom and dad. We can have them back on a moment's notice for as short as a week or as long as a lifetime. Never mind if we've turned their room into a den. Or taken a sabbatical from cooking.

Parenthood has always been a lifetime proposition emotionally. Now it seems to be one physically as well. And parents are having difficulty handling this new form of parenting. Some of the problems are these.

Guilt. How do you tell your grown children that they are no longer welcome even if you feel this way?

Privacy. After a married lifetime of revolving bathroom doors, you have experienced a few years of privacy and discovered you like it. Then you lose it again. You have to leave notes saying where you are. Once again, you're on call.

Rules. How do you set rules for a twenty-four-year old? But how can you not when there are younger siblings at home? Can the young adult stay out all night? Drink too much? Smoke pot? Does he have to attend mass? If not, does that imply to younger ones that such behavior is acceptable when they get older?

Ambiance. What if they can't get a job? What are your financial responsibilities for them? If you're supporting them, do you have a right to demand they take a job you find for them?

Responsibilities. Are you responsible for cleaning up after the young adult in your midst as you did for him when he was younger? What can you ask for in exchange?

Values. What happens if the youth openly questions your value system but continues to live off the fruits of it? How do you reconcile this with family harmony?

Lifestyle. What if it's a divorced offspring who wants to come back home with the children for awhile and you've just recarpeted your home in white? What if she has a boyfriend who comes and visits?

I know the answer to these questions sounds simple: "Tell them to get out, get a job, find an apartment, and be on their own."

But apparently it's not that easy or so many parents wouldn't be trying to cope with the situation.

One mother couldn't tell her grown child to leave, yet she couldn't stand having him underfoot so she took a job herself.

Another couple flatly refused to allow their children to come home for more than a few weeks. As a result, their children and grandchildren have stopped coming at all.

I don't know how many parents who want to get rid of their children for their own sake as much as they want to help them get started on their own. As I said, there's no easy answer, just one more dilemma in the ever-changing apostolate of rearing children.

Perhaps this is an area where parent education in parishes could offer a sharing session. Call it something like, "When and How to End Parenting," and invite parents who have successfully lived with the situation to share some ideas with others who are trying to cope with it.

On Money

By W.W. Schwed

Money conflicts can cause marital breakups

Forty percent of the Catholics who marry during 1979 will later divorce. That's the indication from U.S. Census Bureau statistics.

Why? What's the reason for the soaring number of broken marriages?

Some psychologists say it's because the love story ends. And when love goes, a couple can't face the bumps of modern life.

BUT OTHERS who counsel couples tell another story. They see conflicts on money as the basis for many marital breakups.

Money as a source of fights in a marriage usually gets down to two key areas—who makes the spending decisions and who manages the family funds.

Sometimes one marriage partner may handle both functions. Sometimes the job is split.

The strife comes when you have a person who is philosophically attuned to spending knocking heads with a person who is inclined toward saving.

COUNSELORS tell us, over and over, that the saver may not be able to save but they worry about paying for what the spender in the family has charged or bought with cash needed for things they deem more essential.

Usually, the partner who is the worrier recognizes the need to assume a "don't spend" stance and maintain a 24-hour guard on the family checkbook.

To the person who has a compulsion to spend, this can be seen as an invasion of their liberty and an intolerable cruelty.

Paying bills and attempting to balance income with spending is always a thankless task. In today's inflation economy it can be equivalent to martyrdom in a household where one partner is a spendthrift.

TO AVOID financial hassles, a couple must talk about what they have coming in each month and how they are going to spend the family income.

Setting spending priorities takes good judgment and communication.

Few couples earn enough today to buy all the things they want or think they need.

The bickering can come over what to buy now and what purchasing must wait.

OR THEY CAN fool themselves over the numbers, never stopping to set down the facts and figures that are the underpinning for determining spending priorities.

Still another type of feuding develops when one partner berates the other for failing to make more money.

When couples fail to talk out their goals and match these with their level of income, they are heading for trouble.

Talking it over can do a lot to rid a marriage of tension from financial conflict.

IF A HUSBAND likes that big Sunday outing at an NFL game, he needs to face the reality of its $25 price tag.

If a wife wants dinner out on Saturday night, she needs to know it costs $35 including the sitter fee.

People don't always want to know the cost of something, especially if it may be more than they can afford or if it is not as highly prized by another family member.

Conflicts develop when spenders clash with savers. They also surface when a family fails to talk openly about spending priorities. Then come the explosions and the expletives.

"How could you?"

"YOU ACTUALLY spent $100 for that!"

Whether you are a spender or a saver stems from early influences in your life—parents, teacher or an influential friend you admired. It's hard to change your financial orientation.

But recognition of the difference in approach toward spending of a husband and wife is an important first step.

Then talking over the differences and reaching agreement on what and when to compromise can smooth out many marriages beset by conflict over money.

Who handles the checkbook isn't as important as communication. Matter of fact, it's a good plan to have both involved in the monthly bill-paying ritual so there's no mystery about the family finances.

Legal Notices

NOTICE TO CREDITORS
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 120984

Estate of
LEO F. ARNOLD,
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned c/o
CLEMENT J. O'NEILL,
1357 Rosecrans Street, Suite "C"
San Diego, CA 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated September 6, 1979
HAROLD J. GEIS
Executor of the will of the above named decedent
Attorney for Administrator
CLEMENT J. O'NEILL
O'Neill and Munak
1357 Rosecrans St., Suite "C"
San Diego, CA 92106
Telephone: (714) 224-2975
SC: Sept. 20, 27, Oct. 4 and 11, 1979.

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 79 12954

The following persons are doing business as:
LITTLE PINK DRUG STORE
Located at:
3404 Palm Ave.
San Diego, CA 92154
TONY N. SIERRA
VIRGINIA SIERRA
915 Genter St.
La Jolla, CA 92037
This business is conducted by a General Partnership.
/S/TONY N. SIERRA
This statement was filed with County Clerk of San Diego County on Aug. 10, 1979.
SC: Sept. 20, 27, Oct. 4, 11, 1979.

NOTICE OF HEARING
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 117055

Estate of
GEORGE EDWARD HOOVER
Deceased.
NOTICE IS HEREBY GIVEN that
ELIZABETH REDDING,
Administrix
has filed herein a petition for order directing turn over of personal property to administrix reference to which is made for further particulars, and that the time and place of hearing the same has been set for Oct. 17, 1979 at 9:00 a.m., in the Courtroom of Department No. 11 of said Court, at the County Courthouse, 220 West Broadway in the City of San Diego, California.
Dated September 21, 1979
Attorney for Representative
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans St., Suite "C"
San Diego, California 92106
Telephone: (714) 224-2975
SC: Oct. 4, 11, 18, and 25, 1979.

NOTICE TO CREDITORS
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 121192

Estate of
MICHAELINE MYLET, aka
MICHAELENE MYLET, and as
M. MYLET
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at the office of

FRANCIS J. MAHER
Attorney at Law
P.O. Box 9474, 1964 Chalcedony #8
San Diego, California 92109

which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after first publication of this notice.
Dated August 31, 1979

TRISH MYLET
Executor of the will of the above named decedent.

Attorney for Executor
FRANCIS J. MAHER
Attorney at Law
1964 Chalcedony *8
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San Diego, CA 92109
Telephone: (714) 276-3535
SC: Sept. 13, 20, 27, and Oct. 4, 1979.

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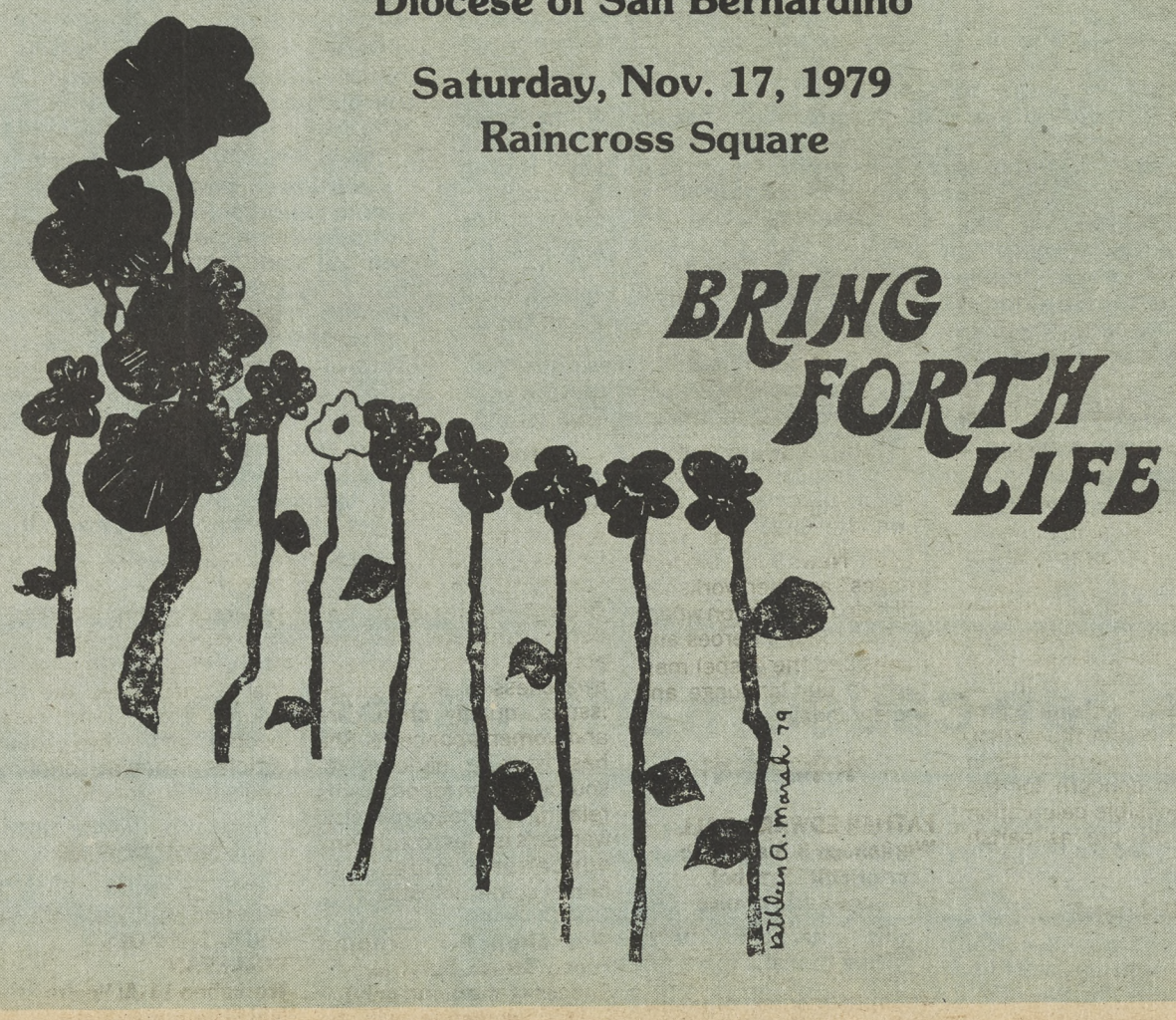
Personal Growth Day

sponsored by

Center for Catholic Ministry

Diocese of San Bernardino

Saturday, Nov. 17, 1979
Raincross Square



Dear Friends,

BRING FORTH LIFE is the theme of the third Personal Growth Day—the Diocesan Religious Education Congress for the San Bernardino Diocese.

Since 1980 has been designated by the National Catholic Conference of Bishops as the Year of the Family, the day-long event will focus on FAMILY. It is within the many dimensions of family that we BRING FORTH LIFE as individuals and as community.

This year's Personal Growth Day will focus on the four of family that we belong to, namely, the human family, parish, diocesan and world family. "Family ministry involves announcing the Good News to those within the immediate family circle first of all.

"However, family members should in turn be aware of the Christian family's authentic mission to evangelize the wider community. As the church in miniature, the family is called to serve the needs of its own members, other persons and families and the larger community. In it evangelization, worship, catechesis, and Christian service are visibly present." (NCD, No. 226)

The workshops given at Personal Growth Day will offer a challenge to our families, to our parishes, to our diocese to BRING FORTH LIFE—and bring it to the fullest. We encourage you to participate in this day-long event.

May the Spirit of God be with us to continue to BRING FORTH LIFE in the concrete situations of our human story.

+Phillip F. Straling

Most Reverend Phillip F. Straling
Bishop, Diocese of San Bernardino

Schedule of the day

Saturday, Nov. 17, 1979

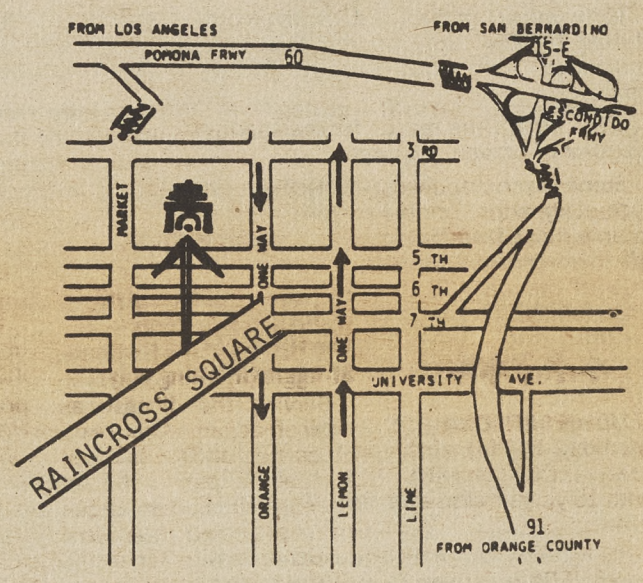
8:00	REGISTRATION Coffee, donuts for sale Exhibits
9:00	OPENING WELCOME
9:30-10:30	GENERAL ASSEMBLY "The Individual and the Family" Rev. John Sanford
10:45-12:00	MORNING WORKSHOPS
12:00-1:00	LUNCH (Snack bar available) Exhibits
1:15-2:15	GENERAL ASSEMBLY "A New Family Pentecost: A Family of Nations" Father Virgil Elizondo
2:30-3:45	AFTERNOON WORKSHOPS
4:00-5:00	EUCHARISTIC LITURGY

EXHIBITORS will include textbook companies, book stores, AV and music publishers.

CASSETTE TAPES from the conference will be available from the:

EDUCATIONAL MEDIA CENTER
CENTER FOR CATHOLIC MINISTRY
6948 Elmwood Road
San Bernardino, CA 92404

Directions



7th St./University Off-ramp... Freeway #91
Market Street Off-ramp... Pomona Freeway #60
Parking: on site lot, under Plaza & nearby city lots

Registering for Personal Growth Day

READ ALL INSTRUCTIONS BEFORE FILLING OUT YOUR REGISTRATION FORM.

Print in BLOCK letters or type ALL information requested

Use only this form to register.
Only ONE name per registration form.
NO registrations by phone.
Fees MUST accompany registration forms.
Make checks payable to PERSONAL GROWTH DAY.

Note: Preregistration closes Oct. 24, 1979. Forms and fees must be IN THE CCM by that date in order to qualify for the preregistration rates. You may also register on Nov. 17 but the fee will be $7.

1. Print or type last name first, then first name. Religious, please use your family name. Workshop tickets will be mailed to this name and address.
2. Put the name of your parish and location. If you belong to an organization and not a parish put the organization's name and location.
3. Description of workshops and speakers is enclosed. Each workshop has its own identification number and letters, i.e. 1-AM, 1-PM. Enter both number and the letters under the proper session. Indicate first, second and third choices.
4. Your telephone number and area code.
5. A GROUP IS 4 OR MORE. Each person in the group must fill out a form and all forms and fees must be recieved by the CCM in the same envelope. Forms and fees recieved after preregistration deadline (Oct. 24) will not be processed until Personal Growth Day and an additional fee will be required.

Personal Growth Day Registration Form

FOR OFFICE USE ONLY

Check # _____

Cash $ _____

Date Rec'd _____

Circle one: Rev. Sr. Bro. Mr. Mrs. Miss Ms.

Last Name First Name Area Code Phone Number

Number & Street City Zip

Parish or Organization City

Workshop Sessions	Morning 10:45-12:00	Afternoon 2:30-3:45
1st Choice		
2nd Choice		
3rd Choice		

PREREGISTRATION (Deadline Oct. 24)

Group Rate (per person) $5 _____
Individual $6 _____
LATE REGISTRATION $7 _____
AT DOOR REGISTRATION $7 _____

MAKE CHECKS PAYABLE TO: PERSONAL GROWTH DAY

MAIL OR BRING FORMS AND FEES TO: PERSONAL GROWTH DAY, CENTER FOR CATHOLIC MINISTRY, 6948 ELMWOOD ROAD, SAN BERNARDINO, CA 92404 (714) 888-2276

Speakers for Personal Growth Day

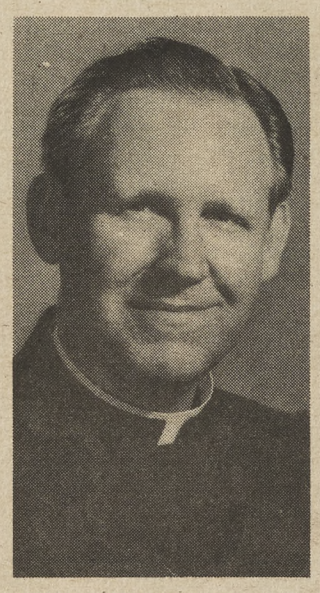
General Assemblies

MORNING KEYNOTE: The Individual and the Family
Rev. John Sanford

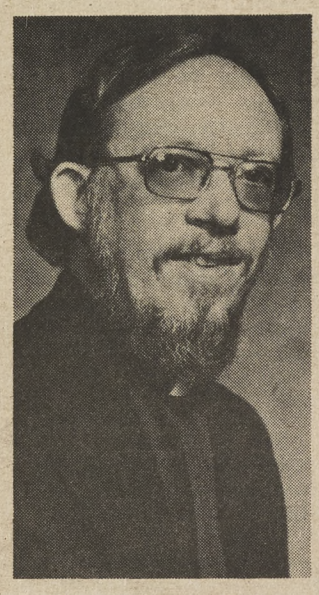
Rev. Sanford will emphasize the relationship of the individual and the family—how the person in the truest sense makes family life a positive value. The speaker will also reflect on how family life enables members of families to become individuals.

AFTERNOON KEYNOTE: A New Family Pentecost: A Family of Nations
Father Virgil Elizondo

Father Elizondo will consider the human family problem of human liberation in the world family. Our awareness of the world family greatly enriches our living within the family of God wherever we may be.



Bishop Phillip F. Straling



Father Edward Ball



Mrs. Betsy Caprio



Father Virgil Elizondo

Workshops

(A=morning)
(P=afternoon)
(Morning workshops 3,5,6,7,8, and 10 are repeated in the afternoon.)

FATHER VIRGIL ELIZONDO
Workshop 1-A; Jesus, Liberator of the Human Family (morning only)

As an internationally known leader of the Mexican-American Cultural Center in San Antonio, Father Elizondo focuses on the proclamation of Jesus as the liberator of the human family. His concern is for our response to the needs of the poor of the human family.

*****

REV. JOHN SANFORD
Workshop 2-P; The Invisible Partners (afternoon only)

With 19 years experience as an Episcopal priest serving in Southern California parishes, Rev. Dr. Sanford is also a Jungian analyst, devoting himself full time to counseling and lecturing. He has published several books dealing with psychology, religion, healing and relationships. This workshop concerns the relationships of men and women and how they are influenced by the contrasexual opposites within us.

*****

BISHOP PHILLIP F. STRALING
Workshops 3-A and 3-P; The Vision: Development of the Diocesan Family

As bishop of our diocese, the leadership and insights of Bishop Straling have enriched our growth as a diocesan family. The bishops of the United States have set three primary goals for action: 1. Evangelization; 2. Parish Renewal; and 3. Family. In his presentation and discussion, the bishop will explore how these can be implemented in our diocese and our parishes.

*****

FATHER PETER LUQUE
Workshop 4-A; Roots — The History of the Hispanic Struggle (morning only)

Serving the diocese as vicar of Hispanic Affairs and as pastor of Our Lady of Guadalupe parish in San Bernardino, Father Luque has also served as spiritual leader and director of the Cursillo Movement in this area. His workshop will explore the Hispanic tradition and how it is lived out in the United States and in the world today.

Workshop 4-P; La Historia de Hispana Pueblo de Dios (afternoon only)

Informacion general y vision.

*****

ROBERT LESINSKI
Workshops 5-A and 5-P; Family Worship in the Parish

With wide experience as a teacher, parish director of Religious Education, nationally known leader in liturgical music workshops, Mr. Lesinski is also coordinator for the Family Mass program at Sts. Simon and Jude Cathedral in Phoenix. He is vice president of N.A.L.R., and in his workshop will use music from NALR. His discussion will focus on the wide spectrum of ages, beliefs, cultures, tastes and personal commitment within the parish, relating the use of music in liturgy to concern for the fullest possible celebration of who we are as parish family.

*****

FATHER RICHARD MANGINI
Workshops 6-A and 6-P; Realistic Steps and Techniques Toward a Deeper Life of Prayer

Father Mangini brings to his workshop some keen insights into contemplative prayer and active daily life. He recently worked in the Oakland diocese as editor of the diocesan newspaper, and is well known for his leadership in the Charismatic Renewal in the Bay area. His workshop will focus on the development of a deeper spiritual life.

*****

MRS. BETSY CAPRIO
Workshops 7-A and 7-P; Star Trek — A Modern Parable

Star Trek is the most popular American TV show ever aired. Can it be because viewers find their **own** stories woven into the TV episodes (and the new movie)... along with some insights on how to live those lives more fruitfully? Betsy Caprio, a mother of eight children, well-known author of two vital books, "Experiments in Growth" and "Experiments in Prayer," is experienced as a teacher in junior and senior high school religious education. Her new book "Star Trek: Good News in Modern Images" and her workshop will help us reflect on where we find today's heroes and myths and the gospel message in our language and society today.

*****

FATHER EDWARD BALL
Workshops 8-A and 8-P; Sacramental Symbol, Presence and Promise

The personal spiritual growth of all members of the family of God happens within the context of family in sacrament as we share with one another the presence of Jesus in our lives. The family is, in fact, a "church in miniature" — in which members are an outward sign of grace to one another. Father Ball, consultant in adult education at the Center for Catholic Ministry, has extensive experience in adult education in areas of spirituality, family relationships, scripture and transactional analysis. He has worked with youth in retreats and with clergy in renewal programs.

*****

MS. JENNIFER KONECNY
Workshop 9-A; Changing Role/Image/Makeup of the Family: Yes, Even in the Catholic Church (morning only)

With an overview of current annulment proceedings, this workshop will focus on the changing pressures, makeup and dynamics of family, and on how to work with single parents and second marriages. Ms. Konecny will consider these and the "new faces of the traditional family," all in relation to the church's response to this reality. Ms. Konecny, a licensed marriage and family counselor, with recent experience as campus minister, has been active in efforts to raise awareness for social action issues, quality child care and women's concerns. She has been a national resource person for programs relating to styles of ministry, women's issues, continuing education, values and family communications.

Workshop 9-P; Woman Focus: Stress, Survival, Success (afternoon only)

This workshop will be concerned with the changing role images of women: women within the family, within the context of work, and within the church. Ms. Konecny's discussion will deal with both the rewards and drawbacks of these changing images, together with dynamics for self-evaluation to discover potential for creative and fruitful mid-life career directions.

*****

MS. VALERIA SCOTT
Workshops 10-A and 10-P; The Adult Child and Aging Parent

The need for understanding the aging parent by adult children and for aging parents to understand their adult children will be the focus of this workshop. Ms. Scott will explore the intergenerational relationships within families and communications, both productive and non-productive, between adult generations. The experience of role-reversal in caring for the aged and concern for nurturing the faith life and love of the aged will be discussed. Ms. Scott, director of the Department on Aging in Catholic Community Services, San Diego, holds an MA in gerontology. She has served on a panel in San Francisco at the Western Gerontological Conference, on the church's role toward older people, and written many articles on prayer, scripture and concern for the aging.

*****

RON and MARNEE BALLAY and FATHER DES COLLERAN
Workshop 11-A; You're Not Listening to Me! (morning only)

Because living and growing within a family involves constant interaction with one another, it is important to look carefully at how members of a family communicate with one another. Ron and Marnee Ballay are the coordinating team for the Western Region of Worldwide Marriage Encounter. They have three children and have been involved as a family in the area of family ministry for the past six years. Father Colleran is active with the coordinating team for W.M.E. and has worked both in parish ministry and in high school. He also has been involved with family ministry for the past seven years.

Workshop 11-P; The Family in the Modern World (afternoon only)

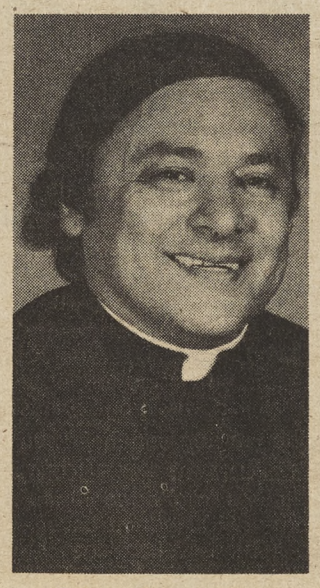
The images and expectations of family—of themselves, of one another—have changed considerably in the past years. In this workshop the leaders will explore questions focusing on whether we are living our potential as parents/family to the fullest.



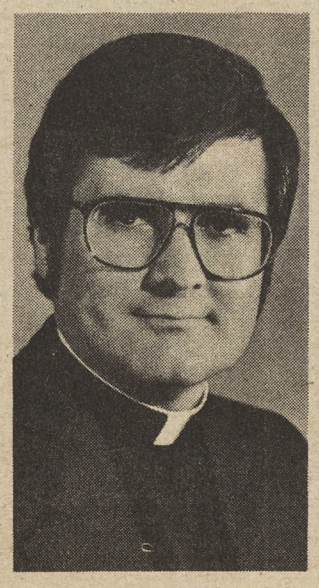
Ms. Jennifer Konecny



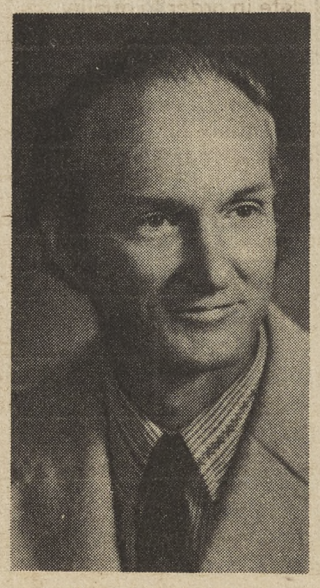
Robert Lesinski



Father Peter Luque



Father Richard Mangini



Rev. John Sanford



Ms. Valeria Scott

Pope attacks birth control, abortion, divorce

LIMMERICK, Ireland (NC)—Pope John Paul II attacked contraception, abortion and divorce in his homily at a mass in County Limerick Oct. 1, the last day of his three-day visit to Ireland.

The pope also rejected feminist views that place job or career advancement above the values of motherhood.

IN HIS broad-ranging homily on the laity before a crowd of thousands, the pope also warned against materialism and factionalism.

He encouraged the people to keep their religious and cultural roots, to protect the sacredness of marriage, to maintain a strong family and prayer life, to deepen religious education in the home, and to foster vocations to the priesthood and religious life.

Focusing most of his remarks on the values of family life, the pope said:

"THE FAMILY is the primary field of Christian action for Irish laity, the place where your 'royal priesthood' is chiefly exercised. The Christian family has been in the past Ireland's greatest spiritual resource.

"Modern conditions and social changes have created new patterns and new difficulties for family life and for Christian marriage."

HIGHLIGHTS of the Pope's comments included:

—On divorce: "Divorce, for whatever reason it is introduced, inevitably becomes easier and easier to obtain and it gradually comes to be accepted as a normal part of life. The very possibility of divorce in the sphere of civil law makes stable and permanent marriages more difficult for everyone."

—On artificial birth control and abortion: "True love and the grace of God can never let marriage become a self-centered relationship of two individuals, living side by side for their own interests. Marriage must include openness to the gift of children. Generous openness to accept children from God as the gift to their love is the mark of the Christian couple."

Father Keane

From page 1

"twilight zone" meanderings, Father Keane looks to Pope John Paul II.

"This is the man who can do it," said Father Keane. "If he can't do it, that's it. With his type of personal influence, he seems to be the savior of the day for our church. He can put it all together and keep it going in one way."

Father Keane counts among his greatest joys the permanency of his longtime assignment, adding tongue-in-cheek that the parishioners would "probably have a carnival to celebrate" if he were to be reassigned.

"There are many joys in 41 years as a priest, but I don't know of a higher point than to have one of my boys ordained to the episcopacy," he said, speaking of Bishop Phillip F. Straling, among three of his former altar boys who have become priests.

THE OTHERS ARE Msgr. I. Brent Eagen, now chancellor of the San Diego diocese, and Father Raymond Moore, pastor of St. John of the Cross, Lemon Grove.

Asked if he ever guessed young Phil Straling would eventually become a bishop, Father Keane said "no way," although he said he showed leadership ability, persistence and determination from the beginning.

"After he became a priest, I knew he had episcopal possibilities. I never thought I would end up working for him. When he worked for me as a clean-up boy I gave him pennies from the collection. Now I work for him and I give him dollars," Father Keane laughed.

Bishop Straling has said it was Father Keane who first suggested the priesthood to him.

FATHER KEANE in turn credits Mr. and Mrs. Sylvester Straling, the bishop's parents, calling them "two saints of the modern world. Phil is where he is today because of their prayers," he said.

The Stralings continue to attend daily mass at the La Cadena Drive church where Father Keane is pastor. The two haven't missed a single day in Father Keane's memory.

For potential priests, Father Keane looks first for good character.

"They don't have to be goody-goody kids and could even be troublemakers, but if they have good character with a spiritual dimension, that's what you look for.

"YOU LOOK FOR the natural virtues first," he said. "That's where the supernatural is built. A person who is spiritual is always courteous. That's the sure give-away."

Father Keane is saddened by lack of sensitivity between some parents and children. He calls lack of consideration "the greatest universal sin."

For a young man who had his heart set on a life as a barrister in the king's court, Father Keane managed to turn a store-front church of the 30s into a thriving 1,200 member parish. He still keeps a steady hand in—despite the ramblings through the twilight zone.

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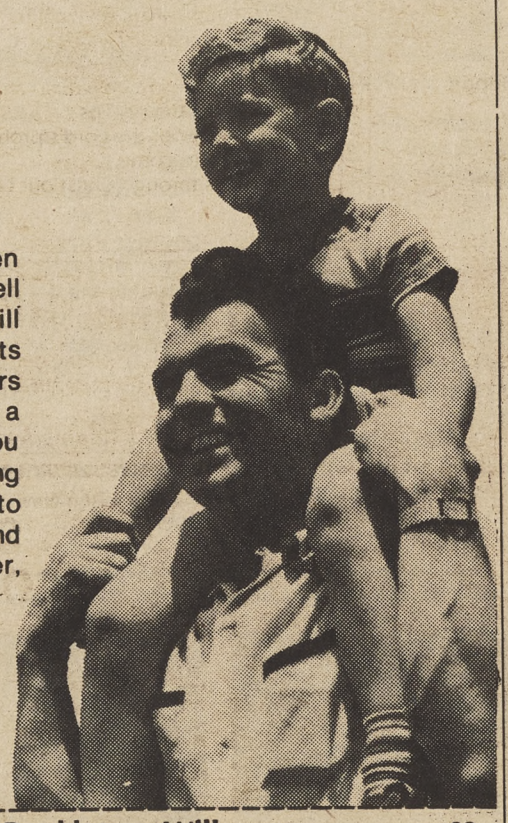
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Respect Life!

Pope John Paul II will celebrate mass in our nation's capitol on Respect Life Sunday, Oct. 7, as Catholic parishes across the country launch the eighth annual Respect Life Program.

During the coming year, those involved in the Respect Life effort will fashion programs having to do with pro-life work and social justice; abortion in our culture and offering alternatives to abortion; ministry with handicapped persons; racial justice; the study of bioethical issues; and care for the dying.

IN 1975, the American Catholic bishops, in the "Pastoral Plan for Pro-Life Activities" called for a balanced program that would blend educational efforts with pastoral care and the formation of public policy.

Put simply, according to Father Edward M. Bryce, director of the Bishops' Office for Pro-Life Activities, what the bishops are saying is that "it is necessary but not enough to talk about abortion or hunger or discrimination; it is necessary but not enough to denounce them vehemently as disrespectful of life.

"What we must do in addition," he said, "is raise our voices in the arena of government as credible advocates on behalf of life. At the same time, we must extend concrete solutions that people can live with—not kill with or die without."

LAST FEBRUARY Pope John Paul II told members of the European Movements for Life that their pro-life commitment "consists in the first place of an intelligent and assiduous action to make consciences become aware of the inviolability of human life at all its stages, so that the right to it will be effectively recognized in morals and in laws, as a basic value of every society that wants to call itself civil.

"It is expressed, furthermore, in the courageous stand against every form of attack on life, from whatever quarter it may come," the pope said. "Finally, it takes the form of a disinterested and respectful offer of concrete help for persons who are up against difficulties in making their behavior conform with the dictates of conscience."

As part of the Respect Life effort in the U.S. Catholic community, parish Respect Life Committees continue to increase in number and effectiveness, Catholic schools are integrating Respect Life issues into the curriculum at all levels, and members of national and local Catholic organizations and agencies are adopting Respect Life concerns as part of their continuing programs.

"AS THE CATHOLIC community continues to ask itself the question, 'What can we do about the life issues?'" Father Bryce said he is confident that "Respect Life will undergird every authentic Christian social response."

Materials to help parish groups and others implement the 1979-1980 Respect Life Program are available from the Bishops' Committee for Pro-Life Activities, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.



PRAYER FOR HANDICAPPED PERSONS

Lord God,
healer of all our infirmities
and redeemer of our lives:
lead us to a deep appreciation
of the talents and special needs
of all persons,
especially those who are called
handicapped,
and instill in us
a desire to heal and be healed.
Grant this through Christ our Lord.
Amen.



PRAYER FOR SCIENTISTS STUDYING LIFE ISSUES

Lord God Creator,
by your spirit you have given us
your many gifts:
inspire men and women of science
with the gift of wisdom
as they study the mysteries of
your creation.
Grant this through Christ our Lord.
Amen.



PRAYER FOR UNBORN CHILDREN AND THEIR PARENTS

Heavenly Father,
you sent your son into the world
to bring life
in unsurpassing abundance:
may we who share in your life
welcome the unborn into our lives
and may we offer generous support
to parents
and to all those who care for
little children.
Grant this through Christ our Lord.
Amen.



PRAYER FOR DYING PERSONS

O Father of life,
your gifts to me are so abundant:
teach me to share my healthy time
with your lonely, dying one.
A few moments to visit,
and to touch the enfeebled arm,
to moisten the dry lips
and to whisper the Lord's promise
of the life to come.
Grant this through Christ our Lord.
Amen.



PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father,
your cosmic gaze focused on dust
and you fashioned in your image
and likeness
every man and woman:
give us, we beg you, a keen eye
to recognize that image
so that respect for all human life
becomes our way of life.
Grant this through Christ our Lord.
Amen.



PRAYER FOR RACIAL JUSTICE

Almighty and everlasting God,
you created all men and women
in your image and likeness:
grant to us your children
an undying thirst
for justice for your people
of all races and all colors.
Grant this through Christ our Lord.
Amen.

Committee for Pro-Life Activities
National Conference of Catholic Bishops
1312 Massachusetts Ave. N.W.
Washington, D.C. 20005

Drawings by David A. Sampson, Atlanta, GA



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MARRIAGE ENCOUNTER TEAM—Father Patrick Grace, left, chaplain at the Academy of Our Lady of Peace, San Diego, and Loreen and Roland Wilhelmy of Rancho Santa Fe meet with Bishop Leo T. Maher after their recent selection as the new executive team for Marriage Encounter in the San Diego diocese. Their duties include scheduling weekends, helping team couples and contacting ecumenical marriage encounter groups. (Jim Bastis photo)

Msgr. O'Neill

From page 1

"It would be a great jolt to me to be transferred after the tremendous amount of sacrifice," he said.

Outside a bell rang and children from St. Columba elementary school could be heard running out to the playground.

A FAMILIAR figure on the schoolgrounds, Msgr. O'Neill often can be seen mingling with the children during recesses and the lunch hour.

"The children see him everyday. There's lots of love here," said Reggie Harrington, a teacher at St. Columba.

"I enjoy teaching the religion class," Msgr. O'Neill said. "The most vital thing about attending a Catholic school is the lifelong impression about faith it makes on the children. A sound religion program is important.

"Ten years ago students accepted our religion without question but today it's difficult because we are fighting the spirit of secularism," he said.

"RELIGION SHOULD be taught so that it's a challenge to them to keep their minds working and active," he explained. "I like to keep them interested so they don't have time on their hands."

Viki Molinaroll, a 13-year-old eighth-grader currently taking the religion class, said, "He's nice and funny and makes the saints come alive. You know, about Moses and stuff."

But there's more to Msgr. O'Neill than the church and the children.

He'll tell you about the lemons he grows out back in his garden that weigh one-and-a-half pounds.

"AS BIG AS grapefruits," he asserted.

Fresh kumquats, figs, peppers and tomatoes were piled in a bowl on his kitchen table. The Irishman may have inherited his green thumb from his ancestors who were farmers in Ireland as far back as the late 1700s.

A glance at a clock told Msgr. O'Neill that school would soon be out. On his way to greet the children at the gates, he passed a classroom where several little girls were gathered.

"Bluebirds," he said as if he could tell you what was happening throughout the school.

Standing outside the gates he called to the passing children, many of whom stopped to talk. "Goodbye now. Go straight home," he said.

The children smiled and waved back.

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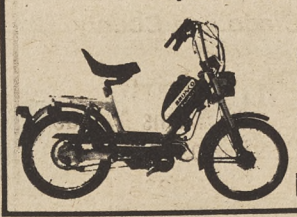
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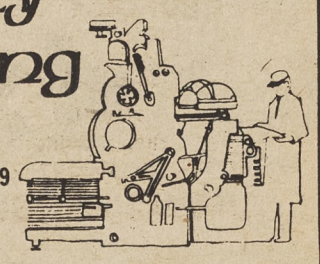


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Ask Father Mike

By Father Mike Manning, SVD

Not everything that feels good is good

Dear Father Mike,

In the July 19th issue "Feeling Good" asked about the use of using drugs. Perhaps this young man wouldn't find my answer easy to accept.

The highballs his parents indulge in after work are not drugs during work. Dr. Pawelson of the University of California at Berkeley was all for making drugs lawful until after treating many college students. He discovered the following.

It's propaganda that liquor and drugs are the same. Not so he says. Liquor is soluable in water and the body can rid itself of the effects in a day or two.

Drugs are not soluable in water, therefore, it attacks the brain and lingers there doing damage for at least six months. One joint will do this. Another one continues to build up and extends the six months.

Granted liquor is not good but to be constantly stoned like this person is insane.

Concerned

Dear Concerned,

Thank you for taking the time to write and show your real concern for "Feeling Good." I hope he reads what you have brought up.

We live in a world of "pleasure/pain." If a thing feels good when it is happening, it must be good. On the other hand, when a thing causes pain, it must be bad. Drugs feel good and so does booze so they must not be that terrible.

It's only when we realize the full significance of the death of Jesus and his continual call to us to die with him that we come to the realization that the pain of staying away from the pleasure of drugs and drink is part of the fuller meaning of what living is all about.

We are so afraid of being slaves but when we resist pain and grab after pleasure always, we fall into the slavery we dread.

Dear Father Mike,

I am single and am going with a guy who is very special to me. He is moving and I am going with him. We will be together, but isn't it different if we don't share the same bedroom?

I am Catholic and a strong believer. I am 19 years and have the feeling that I need someone.

I was on my own for a year and now I'm living at home again. In that year I really found out that the Lord needs me and I need Him. Religion is a big part of my life. I find myself talking to the Lord in the middle of the day.

Father, when I move, I'll be moving out of state. I want to go very badly but most of all I want to go with the guy I go with. He also wants me to go along. He's 21, a Catholic and also a believer.

Needing Someone

Dear Needing,

I'm delighted that you have found a deepening of your relationship with the Lord through a deepening of your commitment to the church. Keep on doing that.

I'm a little concerned that you might be a little naive when it comes to your relationship with your boyfriend. I'm wondering what some of the people that know you better think of you going off with your friend. Are you ready for marriage? What will happen out of state that can't happen closer to your family and friends?

I guess I doubt the fact that you can live together with this guy for a long line and not end up in the same bedroom. Please be careful. Your future is at stake.

(Please send your questions directly to Father Mike Manning, P.O. Box 8080, Riverside, CA 92515.)

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Around the dioceses

Official

Ballet

San Diego Ballet Company will offer a free demonstration at 8 p.m. on Thursday, Oct. 11 at the University of San Diego's Camino Theatre.

Barbeque

Chicken Barbecue Benefit at St. Rose of Lima, Sunday, Oct. 7, 12:30-6 p.m. at the parish center in Chula Vista. Adults $3 and children $1.50. Details and tickets: 427-3247, 427-1352.

Benefit

Third annual benefit rummage sale by the North Shores Women's Club at 9 a.m. on Saturday, Oct. 13 at the northwest corner of Fanuel and Grand Avenues, Pacific Beach.

Bowl-A-Thon

Right to Life is sponsoring the third annual Bowl-A-Thon at 1 p.m. Oct. 14, at San Hi Lanes, 1500 Highland Ave., San Bernardino. Bowl or sponsor a bowler for one cent for every pin knocked down. Three games $2.85. Free shoes. Proceeds go to the Lifeline in San Bernardino. Details: 885-3579.

Card Party

Court St. Clare No. 1413, Catholic Daughters of the Americas, annual scholarship card party at noon, Saturday, Oct. 6 at St. Didacus parish hall, San Diego. Reservations: 466-8806, 582-9371.

Carnival

Holy Spirit parish, San Diego, will hold its annual "79 Western Roundup" Oct. 5,6, and 7 on the school grounds. Spaghetti dinner from 1-7 p.m. on Sunday. Details: 262-0063.

St. Adelaide annual parish carnival, 11 a.m.-10 p.m., Sunday, Oct. 7, in Highland. Details: 862-2165.

Concert

Joyce Jones, virtuoso organist will present a concert Sunday, Oct. 7, 4 p.m. at Sacred Heart in Coronado. Tickets at the door or 435-4858.

Conference

Coachella Valley and Hi-Desert Ecumenical Clergy Conference on youth service police teams, crime prevention and referral programs for transients, Thursday, Oct. 4. Starts at noon at Our Lady of Solitude auditorium, Palm Springs. Details: 325-3816.

Education

Continuation of the lecture "Updating Yourself with the Catholic Church" by Father Jerry O'Donnell at St. Brigid, San Diego, 7:30 p.m. on Monday, Oct. 8.

Bible class by Father Albert Dace and Deacon Charles Fultz, beginning Sunday evening, Oct. 7, 7-8:30 p.m. at Sacred Heart, San Bernardino. Details: 899-1334.

Bible class by Father Jerome Bevilacqua, OSA, 7:30 p.m. Tuesday, Oct. 9 at Our Lady of Grace, El Cajon. Details: 223-5770.

An introduction to the old testament taught by Sister Irene Cullen begins Oct. 4 from 7-10 p.m. at the University of San Diego, Camino Hall, room 161.

"Principals of Christian Living Through Scripture" with Pat Kankowski every Wednesday at 9:45-11:30 a.m. at St. Therese Social Center, San Diego. Details: 286-4652, 286-0516.

"Do I Need the Church?" 8 p.m., Friday, Oct. 12, by Father Gary Rye, OSA, San Diego diocesan adult religious education director, and Sister Carlotta Di Lorenzo of Our Lady of Peace Academy, Cardijn Center, 2422 Congress St., Old Town. Details: 297-4115.

Natural Family Planning instruction for engaged and married couples Thursday, Oct. 4, and Tuesday, Oct. 9, in San Diego. Details: 274-4255.

Cursillo in English for men Sept. 27-30, women, Oct. 11-14, San Gorgonio Church, Beaumont. Post-Cursillo course and school of leaders, Our Lady of Solitude auditorium, Palm Springs. Details: 849-2810, 327-5563, 845-1356.

Fair

St. Patrick's County Fair will be held Saturday, Oct. 6, and Sunday, Oct. 7, noon-9 p.m. on the parish grounds in San Diego. Details: 282-2848, 295-2157.

Festival

St. Francis Fall Festival, Oct. 5-7, at the parish in Vista. Admission $3. Details: 724-3921.

The annual Fall Festival in honor of St. Francis will be held at Pala Mission on Oct. 7, beginning with mass at 11 a.m. at the mission chapel. San Antonio de Pala Mission is located on State Highway 76, 7 miles east of I-15. Details: 742-3317.

Seventh Annual Fall Festival at St. John of the Cross in Lemon Grove, Saturday and Sunday, Oct. 6 and 7, from 9 a.m.-9 p.m.

Fiestas

Annual benefit Oktoberfest Oct. 5-7 Good Shepherd parish, Mira Mesa. Details: 271-0207.

Fish Fry

First Friday Fish Fry at Immaculate Conception, Old Town, Friday, Oct. 5, 5:30-7:30 p.m., $3 per plate. Reservations: 291-0945.

Liturgies

Holy hour of reparation, Friday, Oct. 5, 8:30-9:30 a.m. concluding with benediction, St. Therese, San Diego.

Masses interpreted for the deaf every Sunday at St. Rose of Lima, Chula Vista, 8:45 a.m., St. Catherine, Riverside, 10 a.m. and every Saturday at St. Bernadine, San Bernardino at 5 p.m.

Blue Army in conjuction with the Legion of Mary is sponsoring a mass at 11:30 a.m. on Oct. 7 at St. Mary Magdalene in thanksgiving for the Holy Family. Details: 279-6977, 176-3693.

Meetings

The Stalpar Club for single and widowed Catholics will hold its monthly membership meeting at 5 p.m. Sunday, Oct. 7 at St. Joseph club hall, San Diego. Details: 469-3462.

La Jolla Dioceson Council of Catholic Women will meet Oct. 9 at the Naval Training Center, gate #3. Mass at North Chapel, 11:40 a.m. Meeting follows the luncheon. Price $3.50. Reservations: 223-1942, 284-4462.

First monthly meeting of San Bernardino Diocese division, Blue Army of Our Lady Fatima, Oct. 6, beginning with mass at 9 a.m., St. Adelaide, Highland.

Knights of Columbus, Fermin Lasuen Assembly, 4th degree, will have its installation of officers banquet, Elks Lodge, Palm Springs, Saturday, Oct. 13. Mass at 5 p.m. followed by formal dinner and program 7 p.m. Details: 323-5552, 329-6636.

Lay Apostles of the Sacred Heart will meet Friday, Oct. 5 after the 7 p.m. mass at St. Catherine of Siena, Rialto. Holy hour and rosary from 9-10 p.m.

Catholic Alumni of San Bernardino-Riverside will meet at 6:45 p.m. on Monday, Oct. 8 at Great Western Savings on Central Avenue. Details: 684-2592.

Serra Club of Coachella Valley will meet Wednesday, Oct. 10 at Our Lady of Solitude parish center at 10:30 p.m. Details: 568-2611, 325-0480.

Holy Name Society, Coachella Valley Union, will meet at 10:15 a.m. on Wednesday, Oct. 10 at Our Lady of Solitude parish auditorium, Palm Springs. Details: 325-4202.

The Alumnae Association of the Academy of Our Lady of Peace will sponsor "An Evening at Mario's," Sunday, Oct. 14. Cocktails at 6 p.m. followed by dinner at 7 p.m. and entertainment by Mario's singers. Cost is $15 per person or $25 per couple. Reservations: 297-2266, 281-5616, 281-8479.

Ministry

San Diego County Jail Ministries Orientation seminar, Monday Oct. 15 at Kings Inn, 1333 Hotel Circle South, 9:30 a.m.-4 p.m. Fee is $10 per person, includes luncheon. Must register before Oct. 11. Details: 447-3361.

Catechist formation, Oct. 13, 10 a.m.-3 p.m. at Our Lady of Grace, El Cajon.

Oceanside Deanery training sessions for ministry to the aging 7-9 p.m. on Tuesday, Oct. 30 and Wednesday, Nov. 7, and 9 a.m. - 5 p.m. on Saturday, Nov. 10, St. Patrick parish hall, Carlsbad. Details: 231-2828.

Cathechist formation Oct. 4, 11, and 18, 7-10 p.m. at St. Charles, Imperial Beach.

Picnic

Stalpar Club of San Diego will hold an Indian Summer Picnic at noon on Sunday, Oct. 14 at De Anza Cove, Mission Bay. Reservations: 281-1730 by Oct. 12.

Retreats

Family retreat Oct. 12-14, El Carmelo Retreat House, Redlands. Details: 265-0985.

Round-Up

El Cajon Convent of the Sacred Heart Alumnae Round-Up Weekend, Oct. 6-7. Details: 291-6480.

YES

Interested families wishing to open their homes to a foreign exchange student, contact: YES, 147 Ave. de la Paz, San Clemente, Ca. 92672, 492-7907.

Youth

Youth dance, Saturday, Oct. 6, 8-11 p.m. at Our Lady of Grace, El Cajon. Cost is $2.50 with a Catholic high school or youth group ID or $3 without. The band is "Wisdom."

San Diego

Bishop Leo T. Maher:

Thursday, Oct. 4 - Sunday, Oct. 7 with Pope John Paul II.

Wednesday, Oct. 10, 2 p.m., Cathedral Plaza, San Diego, board of directors meeting.

Saturday, Oct. 13, 10:15 a.m., USS Constellation, North Island Naval Air Station, Coronado, Boy Scouts religious emblem recognition luncheon.

San Bernardino

Bishop Phillip F. Straling:

Thursday, Oct. 4-Sunday, Oct. 7, with Pope John Paul II.

Wednesday, Oct. 10, 10 a.m., Catholic Community Center, San Bernardino, mass.

Thursday, Oct. 11, 5 p.m., Orange; mass for Principal's Leadership Meeting.

Friday, Oct. 12, 5:30 p.m., Our Lady of the Rosary Cathedral, San Bernardino, mass marking 75th anniversary of the Knights of Columbus, San Bernardino Council 905.



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Concilio de sacerdotes censura el asesinato de un sacerdote

TOLUCA, Mexico (NC)—El Concilio de Sacerdotes de la Diócesis de Toluca censuró el "asesinato de un sacerdote hermano, que vino a compartir el destino de tantos dirigentes laicos que son exterminados todos los días."

El concilio se refería al Padre Juan Morán Samaniego, 36, que fué balaceado cuando respondía a los gritos de auxiolio de otra víctima de los asaltantes.

EL ERA párroco de San Pedro Alto, una aldea indígena en esta Diócesis cerca de la Ciudad de México con una población de más de un millón.

"El se distinguió por su servicio a los indios mazahuas," dijo el Concilio.

"Les llevó la vida en la palabra de Dios. Les ayudó en muchas formas a mejorar su situación. Al hacerlo, se tuvo que enfrentar con líderes políticos, intereses económicos y grupos poderosos de quienes frecuentemente recibía amenazas y malos tratos."

HACE dos años otros dos sacerdotes mexicanos fueron asesinados: los Padres Rodolfo Aguilar de Chihuaha y Rodolfo Escamilla de la Ciudad de México.

En esa ocasión la parroquia Jesuita de Los Angeles y el Centro de Comunicaciones Sociales fueron invadidas por la policía, quienes confiscaron archivos y equipo.

Dos sacerdotes en Torreon también han sido aprehendidos como "agitadores políticos" por sus esfuerzos en beneficio de los pobres.

AUNQUE no ha llegado al grado de Argentina, Chile, o El Salvador, la violencia política en México ha cobrado muchas vidas.

El gobierno dice que está luchando contra los subversivos tanto en las ciudades como en las areas rurales. Los guerrillas se justifican diciendo que buscan justicia para los pobres.

En un informe a la Conferencia de Obispos Mexicanos el año pasado, la Secretaría Social Mexicana, dijo que, "El asesinato de Católicos laicos y sacerdotes dedicados a la defensa de los oprimidos es una señal sangrienta de la muerte más lenta de la gran mayoría de la población debido al hambre, la falta de empleo y la falta de salud."

EL PADRE Morán fué asesinado en junio, pero la protesta del Concilio fué publicada unicamente después de que algunos grupos anticlericales acusaron a los sacerdotes de meterse en asuntos de política, lo cual es anticonstitucional.

"El Padre Morán," dice la protesta, "nunca se metió en política partidaria o en luchas faccionarias, ni mucho menos abogó por ideologías extrañas. Su unica pasión fué predicar y vivir el evangelio.

"Fué testimonio de la misión sacerdotal hasta el grado de arriesgar su vida para servir y proteger a los indefensos, los enfermos, los ignorantes, los huérfanos, las viudas."

El Concilio de Sacerdotes también protestó contra "crímenes cometidos por grupos orgullosos y egoístas de influyentes que corrompen la justicia humana y destruyen impunemente a quien se interponga en el camino de sus intereses.

Clase de catequésis para Hispanos

SAN DIEGO—Un curso básico de catequésis, continuación de un programa que empezó hace un año, se llevará a cabo de 7 a 9 p.m. el día 8 de octubre en Nuestra Señora de los Angeles, San Diego.

Las personas de habla hispana que se interesen en aprender a enseñar catequésis deben comunicarse con la Hermana Ruth Marie Barreda, coordinadora del programa, para más información al teléfono 239-1231.

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DE LORENZO, Dan. Brother of Theresa K. De Lorenzo. Requiem mass Sept. 24, Blessed Sacrament Church.
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ELDRIDGE, Mary A. Mother of William P. and Robert Eldridge; five grandchildren, four great-grandchildren. Requiem mass Sept. 26, Our Lady of Guadalupe Church.
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KERRIGAN, John J. Father of Jane L. Kerrigan and Walter Kerrigan. Requiem mass Sept. 25, Mission San Diego de Alcala.
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ZOLEZZI, Steve. Husband of Rose Zolezzi, father of Angela, Maria and Stephanie Zolezzi, brother of Lorenzo Zolezzi, grandfather of Steven Zolezzi. Requiem mass Sept. 29, Our Lady of the Rosary Church.
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Father Gene Dougherty — By Beryl Newman



FLYING PRIEST—Father Gene Dougherty, a priest of the San Bernardino diocese, has spent 17 years in Bolivia as a member of the Missionary Society of St. James the Apostle. Father Gene became a pilot when the society was given a small plane but found themselves with no one to fly it. He was prevailed upon to "volunteer" to take flying lessons and has become an "accomplished bush pilot with only minor accidents to mar his record."

Bolivia's winged messenger

Father Gene Dougherty is a priest of the San Bernardino diocese. If you haven't seen him lately, it's because he has been flying around Bolivia for the past few years.

Several years ago, Father Gene became interested in the work of the Missionary Society of St. James the Apostle, an organization of diocesan priests who are prepared to commit themselves to a limited tour of mission duty in Latin America.

FATHER GENE joined the society and after a short training period, was assigned to Buena Vista in Bolivia.

Saintly though he may be, the wings Father Gene uses are of a lowly plane. He became a pilot almost by accident. Through the generosity of a well-wisher, the missionaries found themselves in possession of a small plane but had no one who was equipped to fly it.

Father Rudolph Mascarelli, then superior in Peru and Bolivia had ample use for the plane in the remote areas of the country and asked for a volunteer to take flying instruction.

Father Gene, still in language school, was prevailed upon to "volunteer." Being a man of courage as well as faith, he went on to achieve his pilot's license. According to Father George Emerson, director of the society, Father Gene is now an "accomplished bush pilot with only minor accidents to mar his record."

IN A "PARISH" which covers many miles and a large number of settlements, the plane is vital for his ministry. Without it it would be difficult, if not impossible to effectively service the scattered communities.

Father Gene approaches the towns in his area only at the invitation of the people. His first objective always is to bring the inhabitants to elect a "religious leader" from among themselves.

Leaders are then trained as catechists and serve as the focal point for the religious life of the community. In the absence of the priest, the leaders are the presence of the church and instruct people in the faith and lead them in prayer.

When will the flying missionary return to his home diocese and friends? He has already served 17 years in South America. Perhaps when our diocesan priests exchange their garages for hangars and flit around their parishes in Cessnas or Piper Cubs!



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